



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## NOTES.

---

### ψαῦος IN ALCMAN.

Schol. A, Iliad M 137 (on the word αὔας) : ἴσως δὲ βεβαρυντόνηται, ἐπεὶ καὶ τὸ ναῦος ἐβαρύνετο, καὶ τὸ Τραῦος κύριον, καὶ τὸ ψαῦος παρ' Ἀλκμῶνι. See Lenz's Herodian I p. 109, II p. 81 ; Bergk's Poet. Lyr. Graec., 4th ed., III p. 77.

Probably ψαῦος is miswritten for φαῦος = φάος. Hesych. φανόφοροι · Αἰολεῖς, ἰέρειαι.

‘PROXVMA FAENISICEI,’ CIL. I. 199.

In the inscriptional ‘Sententia Minuciorum,’ l. 37, we read *prata quae fuerunt proxuma faenisicei L. Caecilio Q. Muucio cos.* The meaning is evidently ‘last hay-cutting.’ Mommsen supposed a feminine *faenisex*, of which this should be the ablative (as *fontei* in line 7) : this I followed in my ‘Remnants of Early Latin.’ But it is impossible that *faenisex* should have had such an abstract meaning. We have rather the ablative of a \**faenisicies*, the counterpart of *faenisicia*. The spelling *faenisicei* I am inclined to explain as a simple error of the graver for *faenisicie*.

φορτικεύομαι, SCHOL. ARIST. RAN. 13.

Φρύνιχος · Δίδυμός φησιν ὅτι νῦν Φρυνίχου τοῦ κωμικοῦ μέμνηται, ὡς παρ' ἑκάστα ἐν ταῖς κωμωιδίαις φορτικευομένου. ἔστι δὲ πατρὸς Εὐνομίδου · κωμωιδεῖται δὲ καὶ ὡς ξένος, καὶ ἐπὶ φαυλότῃ ποιημάτων, καὶ ὡς ἀλλότρια λέγων καὶ ὡς κακόμετρα.

So the Scholiast. Compare Suidas s.v. Λύκις : ὁ δὲ Φρύνιχος ἐν ταῖς κωμωιδίαις παρ' ἑκάστα ἐφορτικεύετο · κωμωιδεῖται δὲ καὶ ὡς ξένος, ἐπὶ φαυλότῃ ποιημάτων, καὶ ὡς ἀλλότρια λέγων καὶ ὡς κακόμετρα.

That Phrynichus's plays contained φορτικά is credible enough, but the statement is beside the point here. Didymus's words are evi-

dently a paraphrase of verse 15 of the text, σκεύη φέρουσ' ἐκάστοτ' ἐν κωμωδίαι.

Read φορτακευομένον, and correspondingly in Suidas ἐφορτακεύετο. There was a word φόρταξ 'porter.' Pollux VII 132 : φόρτακας μέντοι ἢ παλαιὰ κωμωδία τοὺς ἀχθοφοροῦντας ἐκ τοῦ ἐμπορίου καλεῖ. The verb φορτικεύομαι should disappear from our dictionaries.

### ἄρτύω IN THE HERACLEAN TABLES.

There is a passage in the Heracleian Tables, I 105 flg., which seems not yet rightly understood. The talk is of leasing the sacred lands of Dionysus.

καὶ αἱ τινι κα ἄλλωι παρδῶντι τὰν γὰν, ἂν κα αὐτοὶ μεμισθώσωντι, ἢ ἄρτύσωντι, ἢ ἀποδῶνται τὰν ἐπικαρπίαν, ἂν αὐτὰ τὰ παρέξόνται πρωγγύως οἱ παρλαβόντες ἢ οἷς κ' ἄρτύσει ἢ οἱ πριαμένοι τὰν ἐπικαρπίαν, ἂν αὐ καὶ ὁ ἐξ ἀρχῆς μεμισθωμένος.

Franz (CIG. III p. 708) and Meister (Curtius' Studien IV p. 436) take ἄρτύω as 'exerceo,' 'bewirthschaften.' The translation would then be 'if they till the land for another,' and below 'those for whom he tills it.' Meister explains that three classes of sub-lessees are named : (1) sub-lessee in full, (2) sub-lessee for whom the lessee is to work the land "quasi villicus," and (3) man to whom crops are sold.

By what process this sense can be got out of ἄρτύω I cannot imagine ; nor does the Hesychian gloss quoted by Meister, ἀρτυθῆναι · παρσκειασθῆναι, afford much light. Rather the reference is to partnership ; the second class of sub-lessees are those with whom the lessee 'makes a compact' or 'goes shares' in the tillage of the land. Hesych. ἀρτύς · σύνταξις. ἀρτύν · φιλίαν καὶ σύμβασιν. ἀρτυμα · διαθήκη. ἀρ-τύ-ς is properly 'joining,' so 'agreement.' Thence ἀρτύω 'put together,' 'covenant,' 'arrange,' 'compound' a dish, etc. ἀρτυτήρ ('umpire' ?) was the title of a magistrate in Thera.

### ARISTOPHANES FROGS 180 FLG.

The manuscripts give us these verses in the following order : the distribution of the speeches wavers somewhat, but is substantially as follows : —

	<i>Dion.</i> χρηστὸς εἰ καὶ γεννάδας.	
	χωρῶμεν ἐπὶ τὸ πλοῖον.	<i>Charon.</i> ὥπ, παραβαλοῦ. 180
<i>Xanth.</i> <sup>1</sup>	τουτὶ τί ἔστι;	<i>Dion.</i> <sup>2</sup> τοῦτο; λίμνη νῆ Δία.
<i>Xanth.</i> <sup>3</sup>	αὕτη 'στὶν ἣν ἔφραζε· καὶ πλοῖον γ' ὀρῶ.	
	<sup>4</sup> νῆ τὸν Ποσειδῶ, κᾶστι γ' ὁ Χάρων οὔτοσί.	183
	<sup>5</sup> χαῖρ' ὦ Χάρων, χαῖρ' ὦ Χάρων, χαῖρ' ὦ Χάρων.	

The older editors retained this order, distributing the words among the speakers as suited them. But v. 180 made difficulty. The boat is mentioned before it is seen. Charon's voice is heard by the spectators, but the actors pay no attention to it; afterwards Charon is espied and greeted. Then whom is Charon addressing? In 269 he commands the oarsman Dionysus παραβαλοῦ τῷ κωπίῳ, but now he is alone in his boat.

Hamaker and others have thrown out verse 180. Ritschl put it after 182. This removes a part of the trouble, but the repetition of πλοῖον becomes annoying (χωρῶμεν ἐπ' αὐτό would be the natural thing to say), and νῆ τὸν Ποσειδῶ ceases to be the responsive asseveration which its position suggests; compare 276, 285, 295, 1067.

Verse 180 should be put after 183,<sup>6</sup> and the words ὥπ, παραβαλοῦ should be given to Xanthias. The whole should read:—

	<i>ΔΙΟ.</i> χρηστὸς εἰ καὶ γεννάδας.	
	τουτὶ τί ἔστι;	<i>ΞΑΝ.</i> τοῦτο; λίμνη. <i>ΔΙΟ.</i> νῆ Δία, 181
	αὕτη 'στὶν ἣν ἔφραζε.	<i>ΞΑΝ.</i> καὶ πλοῖον γ' ὀρῶ.
<i>ΔΙΟ.</i>	νῆ τὸν Ποσειδῶ, κᾶστι γ' ὁ Χάρων οὔτοσί.	183
	χωρῶμεν ἐπὶ τὸ πλοῖον.	<i>ΞΑΝ.</i> ὥπ, παραβαλοῦ. 180
<i>ΔΙΟ.</i>	χαῖρ' ὦ Χάρων, χαῖρ' ὦ Χάρων, χαῖρ' ὦ Χάρων.	184

Παραβαλοῦ is *hic arripelle*. ὥπ, as a κέλευσμα τῶν ἐρεσσόντων καταπαῶν τὴν κωπηλασίαν (Schol. Av. 1395), must be distinguished from ὡπόπ (208), the ἐλατικὸν ἐπίφθεγμα proper, or signal for rowing.

<sup>1</sup> R marks no change of speaker.

<sup>2</sup> *Xanth.* R.

<sup>3</sup> RM mark no change.

<sup>4</sup> V assigns this verse to *Dion.*; the other manuscripts mark no change.

<sup>5</sup> AU assign to *Dion.*; the others mark no change.

<sup>6</sup> This order has been suggested, I see, by Roethe, *Leipziger Studien*, III p. 203. It is right so far as it goes, but does not meet the whole difficulty.

## HERODOTUS VI 57, AND THE VOTES OF THE SPARTAN KINGS.

Herodotus, in the 57th chapter of the 6th book, enumerates the rights and powers of the kings of Sparta; and has at the end a sentence which means, or has been interpreted to mean, that they cast *two votes apiece* in the *γερουσία* or Senate. Thucydides I 20, gives this as a sample of popular errors in his time; and it is very probable that he had Herodotus in mind, inasmuch as the other wrong opinion which he adduces about the Pitanean lochos, is also to be found in Herodotus. As a matter of fact, we may rest assured that the kings did *not* have this two-ballot privilege: the question is, how we are to understand the passage of Herodotus. It is very conceivable that Herodotus should have made a wrong statement: it is also possible that he did not make it, but that Thucydides misunderstood him. We cannot therefore decide the question of Herodotus's meaning in advance, on *a priori* grounds.

Herodotus's words are: ἦν δὲ μὴ ἔλθωσι (that is, if the kings are absent from a meeting of the Senate) τοὺς μάλιστα σφι τῶν γερόντων προσήκοντας ἔχεν τὰ τῶν βασιλέων γέρεα, δύο ψήφους τιθεμένους, τρίτην δὲ τὴν ἑωυτῶν.

This is not the clearest language in the world, and it has been understood in at least *three* ways.

I. Cobet in *Mnemosyne* xi, p. 345, understands the plural τοὺς . . . προσήκοντας, as meaning only *one* man at *each time* — though different men on different occasions: as loosely used, therefore, for τὸν ἀεὶ μάλιστα προσήκοντα. His idea is, then, that if the kings are absent, the *one* senator nearest of kin to them casts *two* votes for the kings (one for each) and *a third* for himself. This idea of Cobet's is not entirely new: it may be found in Gaisford's note (appended to Wesseling's) in his edition (1826). But neither Cobet nor Gaisford tell us how it could always (or indeed *ever*) happen that the same senator should at once be next of kin to the Agid and the Euryptid king.

II. Taking then τοὺς . . . προσήκοντας as *two* senators, the δύο ψήφοι may mean *two apiece*, as if it were δύο ψήφους ἐκάτερον τιθεμένους. Each of the two senators would cast three votes; two votes for a king and one for himself: and it would follow that the kings had two votes each. This is the old way of understanding the place: and

certainly the most natural. Yet *τρίτην* makes trouble: it is out of consonance with the plurals *τοὺς . . . προσήκοντας* and *ἑωυτῶν*. We should expect at least, as Stein remarks, *τρίτας δὲ τὰς ἑωυτῶν*.

III. Still understanding two senators, we can take *δύο ψήφους* as *two altogether*, one for each king. So Wesseling interprets: and so also Bähr. But then *τρίτην* is worse than ever; as if the *two* senators cast *one* vote between them!

It is this *τρίτην* that makes all the trouble, and prevents any rational understanding of the passage. The truth, I believe, is this: Herodotus wrote *δύο ψήφους τιθεμένων*, and stopped. He probably meant, 'each man casting two votes'—one for himself, and one for a king: and did not see that there was a possibility of being wrongly understood. But many (and among them, it would seem, Thucydides) brought *δύο ψήφους* into a false connexion with the word *γέρεα*, as if it were this in which the *γέρεα* or *privilege* of the kings consisted: to cast *two votes*. Or in other words they understood *γέρεα* as being 'special royal privilege' instead of merely 'right of voting,' and interpreted *δύο ψήφους* accordingly. Later some well-meaning fellow, that there might be no mistake about it, added *τρίτην δὲ τὴν ἑωυτῶν*: but fitted it on, as interpolators often do, rather clumsily.

FREDERIC D. ALLEN.

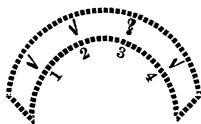
MART. V. 78, vv. 31, 32.

The two last verses of Martial's Epigram, V. 78, have given much trouble to commentators. So much so that Friedländer, in his late edition of the poet, gives the passage up as unintelligible. A possible interpretation seems, so far as I know, to have been overlooked. After giving Toranius the bill of fare and an account of the other attractions of his dinner, Martial in the two closing lines, evidently referring to the company, says,—

"Claudiam sequeris  
Quam nobis cupis esse tu priorem."

Almost all commentators have taken *quam* as relative referring to Claudia. If, however, it is taken as interrogative, it would make Martial leave it to his friend to decide who the fourth member of the

*partie carrée* should be. *You shall come next to Claudia; who do you wish should take the place above me?* As they reclined on the *stibadium* or *sigma*, Claudia would come first at the right, followed by Toranius, leaving a place between the two men for the second dame. What more natural than that Martial should leave the selection of this lady to his guest?



1. Claudia.
2. Toranius.
3. ?
4. Martial.

For recent interpretations of the passage in other senses see Cambr. Philol. Soc. Proceedings IV-VI, p. 25, and Friedländer's critical commentary *sub versu*.

J. B. G.

#### ELLVM.

There are three indisputable examples of the word *ellum*, one in Plautus and two in Terence, as follows:

Relictus. ellum: non in busto Achilli, sed in lecto accubat  
*Bacchides* 939.

Nescio qui senex modo uenit: ellum, confidens, catus  
*Andria* 855.

sv. O Ctesipho. ct. O Syre, Aeschinus ubist? sv. Ellum, te  
 exspectat domi. ct. Hem *Adelphoe* 260.

A doubtful example occurs in Terence *Adelphoe* 389, where *ellam* is sometimes read on the authority of Donatus. But the manuscript reading is not *ellam* but *et iam*, a pleasing emphasis of *iam*, vs. 388, and adopted in the text by Umpfenbach. Two other examples of *ellam*, sometimes quoted from Plautus *Aulularia* 781, and *Miles* 789, are both spurious, *eccillam* being the only reading of the manuscripts. In *Curculio* 278 the manuscripts really have the unmetrical *ellum*, altered however by Müller into the *eccillum* now adopted in the text.

Of the formation of *ellum* a rough and ready explanation is given by Priscian, XII, p. 594, Keil:

quid est enim 'eccum' nisi 'ecce eum'? 'eccam' nisi 'ecce eam'? 'eccos' nisi 'ecce eos'? 'eccas' nisi 'ecce eas'? 'ellum' nisi 'ecce illum'?

Obviously wrong as this explanation is, it has come down into some modern books. For instance, in the Forcellini of De-Vit (s.v. *ecce*, 6), it is said :

Pro *eccillum* leges et *ellum*, per syncopen inde factum.

A more plausible explanation is still almost universally adopted :

*ellam* = *en illam*, the reading established on the authority of Donatus, the manuscripts having either *est iam* or *etiam*. Wagner to Ter. *Ad.* 389.

Durch Tonanschluss von *illum*, *illam* an vorangehendes *en* sind zu Compositen verwachsen

*ëllum*, *ëllam*.

Corssen, *Ausspr.* II<sup>2</sup>, 846. See also II<sup>2</sup>, 642.

*en illum*, *en illam* wird in *ellum*, *ellam* verschmolzen. Neue II<sup>2</sup>, 313.

That *ellum* or *ellam* cannot be compounded of *en illum* or *en illam* can be shown in a word. In the days of Plautus and Terence an interrogative *en* was in use in the combination *en umquam*? The deictic or demonstrative *en* with an accusative is of later origin ; in this sense the dramatists know only *em* : see Köhler in Wölfflin's *Archiv*, VI, 25. Hence *ellum* must be formed from *em illum*. The only person, as far as I have seen, who has observed this, is A. Spengel, in his note to *Andria* 855.

G. M. L.